15.08

MAN'S COMPLETENESS IN CHRIST.

A

SERMON,

PREACHED AT THE INSTALLATION

OF

REV. WILLIAM B. CLARKE,

AS

Pastor of the Church of Christ in Yale College,

BY

REV. JOSEPH P. THOMPSON, D. D.,
PASTOR OF THE BROADWAY TABERNACLE CHURCH, NEW YORK.

WITH THE ADDRESSES ON THE OCCASION, BY

PRESIDENT WOOLSEY AND PROFESSOR DWIGHT.

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SERMON.

COLOSSIANS II. 10.

"YE ARE COMPLETE IN HIM, WHICH IS THE HEAD OF ALL PRINCIPALITY AND POWER."

COULD all the aspirations of the individual soul for a higher, worthier life, could all the longings of Humanity for a better condition of existence, could all that History would suggest, all that Philosophy has conceived or Poetry imagined concerning the normal or the ideal perfection of man, find utterance in one word—that word, alike for the individual and for the race, alike for the common heart and for the most cultivated intellect, would be COMPLETENESS. Not the expansion of our being into the infinite, for this we know to be impossible to the creature; not the absorption of our being by the infinite, for we must retain our consciousness and personality as the condition of happiness and even of existence; not our transformation into another kind of being, since for us a glorified humanity, "made equal to the angels," were better than the exchange of our proper nature for a nature purely angelic. Completeness—the *filling out* that which we are in our normal powers of mind and soul, made in the image of God; the filling out all that we are capable of becoming as the sons of God made anew in his moral likeness; the filling out our proper nature in a conscious harmony with Truth, with Right, and with universal Being; the filling out the ideal of Humanity in the symmetry of Knowledge, of love, and of virtue; the rounding up knowledge, that the mind may seize upon it with the sense

of satisfaction, and hold it with certainty; the filling out Love with objects worthy of the soul and linked to its immortality; the filling out Virtue through the harmony of the life with conscience and the will of God—this *plerosis*,* this filling up, this completeness of being and of action realizes all that man in his deepest yearnings has ever desired, in his loftiest imaginings has ever conceived.

Says one of the athletic thinkers of the age, with a pathos that touches the heart,—"In vain I strain all the springs of my frail corporeal machine; I can only lay hold of the few objects that are within my reach. I think, but among the numberless truths that I perceive I can but seize some, and these only on condition of concentrating my thoughts in a narrow circle, beyond which I see dimly, or not at all. I love, but my power of loving, which turns with a sudden impulse toward all which contains some evident or secret perfection, can only cling to frail, perishable, changeable objects, not one of which fulfills the promises it made. Everywhere there is a limit. I change its place, but I cannot destroy it; still it weighs me down. There is in me an indefinite power of development, which aspires to unfold itself in a thousand different ways, and which, meeting everywhere with obstructions, now strains violently against them, now falls back upon itself, weak and weary, discouraged—an imperfect being striving after perfection, but reaching it only in an imperfect manner."

This confession of the Professor of the History of Philosophy

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* The form *Plerosis* is not found in the New Testament, but *Pleroma* is used to express both the result of an action and the action itself. Examples of this active sense of *pleroma* to denote the act of filling as well as its result in the thing filled, are not wanting in classical usage. See in *Passow* (*Rost* and *Palm*), under πλήρωμα, 2. A very plain case of the use of *pleroma* for *plerosis*—the active filling—is in Rom. xiii. 10, "Love is the fulfilling (*pleroma*) of the law;"—the spirit of love *fills out* all the requirements of the law. Herodotus and Thucydides use the word for the full equipment of a ship-of-war—oars, rudder, freight, stores, ballast, seamen, marines. The Septuagint has *plerosis* for the completion of a period of time; Dan. x. 3, "till the fulfilling of three whole weeks;" and Ezek. v. 2, "at the fulfillment of the days of the seige." So in the text, "Ye are in Him made full," πεπληρωμένοι—all the capacities of your being are filled up, all the activities of your being are filled out by this soul-union with Christ, which is the true *plerosis*.

in the Faculty of Letters of Paris, given in a philosophical treatise which has been crowned by the French Academy,* may well remind us, that not all the learning of the schools can give the sense of completeness, not all the honors of the Academy can bring the sense of satisfaction. There is no University whose course graduates the complete man, there is no wisdom of science and books that rounds out the soul to its full capacity.

But there is a school whose training stops not short of this ideal completeness; whose Master is not content unless each disciple shall both realize in the outer life the completeness of a full and symmetrical development, and have that consciousness of fulfilling the ends of existence and that satisfaction in all the relations and experiences of the soul, which is the completeness of the life within. The chief apostle of this school, the Plato who gave to Christianity its dialectic form, teaches us that we can find our fullness in Him and only in Him, "in whom dwelleth all the fullness of the Godhead bodily;" and this, "seeing He is the Head of all principality and power."

The completeness that the apostle has in mind, is not that which belongs to Christianity as a system of faith and of salvation, nor simply completeness of character in a religious point of view, though both these are implied in the union of the believer with Christ; but a thorough human completeness attained in Him who first brought into our humanity, in his own person, the fullness of the Godhead, and then raised that humanity to headship over all principality and power. This completeness in Christ comes into direct contrast with the vaunted perfecting of Humanity through science and an extrinsic culture. The caution which Paul repeats more than once in this epistle, shows that in those to whom he wrote, there was a tendency to seek their intellectual satisfaction, and their moral and æsthetic culture outside of Christianity; and

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* *M. Emile Saisset, Essai de Philosophie Religieuse.* The first edition received a prize from the Academy of Moral and Political Sciences. The second carried off the first Monthyon prize.

that some had been beguiled with a philosophy and a *cultus* which ignored the Christian element, and promised a development of Humanity without redemption. "Beware lest any man spoil you through philosophy and vain deceit"—carry you captive to a pretentious but empty and deceptive philosophy; "after the tradition of men"—a philosophy which though human in its origin and its authority, and resting only upon the names and opinions of the Past, claims to be itself a *theosophy* that needs no revelation from God to enlighten, to rectify, or even to confirm its own wisdom; a philosophy framed "after the rudiments of this world,"—that would make Nature God, and a sensuous ritual religion. Fascinating to the imagination by its mysticism, and to pride by its assumptions, this specious confounding of wisdom with sanctity, and of "will-worship" with piety, had seduced some from the simplicity of their faith in Christ. To the "enticing words" and the reputed knowledge of these pretenders in philosophy, the apostle opposes not a blind faith, nor a hard dogmatism, but a thorough mastery of the Christian system as the true philosophy of man's development—"the complete knowledge of the mystery of God, even Christ, in whom are hid all the treasures of wisdom and knowledge."*

What was the philosophy that the apostle characterizes as empty and deceptive, we have no difficulty in learning from the religious history of the age. Then had already appeared that subtle combination of Plato's philosophy of good with certain elements of Jewish theology and of Oriental mysticism, which claimed to be the perfection of KNOWLEDGE (the *Gnosis*), and through knowledge to raise man to an affinity of nature, if not to an identity of being with God. For "the unification of man with God" was the boasted result of this "indiscriminate *mélange* of Greek philosophy and mystic Oriental traditions, a *mélange* in which were mixed together Plato, Moses, and Zoroaster, theism and pantheism, the doctrine of creation and that of emanation."†

It would appear that the type of Gnosticism that Paul en-

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* Col. ii., 3. For this reading see Ellicott *in loc.*

† Cousin, *Histoire Générale de la Philosophie*, p. 165.

countered at Colosse was of Jewish origin, since it sought to combine a vague transcendental philosophy with Rabbinical traditions and with a punctilious observance of religious rites.* This was an attempt to crystallize about some common thread the elements of the leading faiths and philosophies of the world, which, as systems, had severally fallen into decay, or had been decomposed in the general ferment of religious and political ideas. In this system God, the All-life, was conceived of primarily as Reason or Thought. "The ideal, the light of thought, is the alone true being." Hence man can approach to God only through knowledge; and "the good" is to be found in the contemplation of Being. Here we have a mingling of the Platonic philosophy with the mysticism of the farther East. Knowledge, through the self-activity of the human intellect, would approximate man to the Deity. By contemplation the soul attains to that spiritual intuition which is the self-consciousness of its own divinity; and on the wings of thought it rises into God. Such was Gnosticism on its contemplative side. But since, according to the Dualism of the East, the human body, being matter, was the product of an evil principle and itself evil,† it was needful that this should be purged by ascetic rites. Hence the unsparing mortification of the body by self-imposed penances, "will-worship" and the forced air of humility, to which the apostle alludes at the close of the chapter.

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* Philo, the neo-Platonist of Alexandria, a contemporary of Paul, is a prominent representative of this Jewish tendency toward a mystical asceticism. In his treatise "On a Contemplative Life," in praise of the Essenes, Philo extols these Therapeutæ, as men "who have devoted themselves to the contemplation of nature, and who have lived in it and in the soul alone, being citizens of heaven and of the world, and very acceptable to the Father and Creator of the universe, because of their virtue, which has procured them his love as their most appropriate reward, which far surpasses all the gifts of fortune, and conducts them to the very summit and perfection of happiness."

† Dualism seems to have been devised as a counterpoise to the doctrine that all existence is a direct emanation from the divine essence. By introducing an independent hostile principle into the creation itself, it sought to explain the origin of evil. Some Gnostic sects embraced the doctrine that evil is inherent in matter, while others took the Platonic view of nature. The Judaizing Gnostics at Colosse were of the former school.

This notion of the inherent sinfulness of matter led also to the denial of the incarnation of God in Christ, since this would imply a commingling of the pure divine essence with the evil parts of matter. And indeed Gnosticism represented the Divine Being as incommunicable in his own essence—thus denying the proper divinity of Christ. Its God, like the "absolute self" of Hindu theology, was an unfathomable and an inert Abyss (*Bythos*); but from this have proceeded other pneumatic natures, emanations or Æons, of which Christ was the last and the highest. Man has affinity and intercourse with these Æons through his psychical nature; the primal man was also an Æon, and thus humanity carries within itself a revelation of God, which is brought into consciousness through "the inner light of the higher spiritual nature." Thus God and the self-consciousness of man were merged into one; for this mystical *Gnosis* "standing in the place of religion, aimed at removing the objectivity of God and Christ, so as to absorb, to collect all, God and the world, into the I." * This is sheer Pantheism, which runs logically into Atheism, since to deny to God a personality and a consciousness distinct from the creature, is to deny God himself. A God who thinks of nothing is himself nothing in our thought.

This phase of Gnosticism the apostle had in view in v. 18 of this same chapter. "Let no man beguile you of your reward in a voluntary [or affected] humility and worshiping of angels [Æons?] intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The real tendency of Gnosticism, with all its show of self-humiliation, was to cherish both intellectual and spiritual pride. As Dorner has truly said, "Where knowledge is constituted the supreme excellence of man, there results by consequence an intellectual Pelagianism, since no moral and religious regeneration of the man is sought by knowledge, but this itself is sought as perfection."†

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* How all this mysticism repeats itself in the theology of the Druzes and the Buddhists, in the speculations of Hegel, and in the poetry and the essays of Mr. Ralph Waldo Emerson! For a full discussion of this doctrine see Dorner's Person of Christ, Vol. I., Div. I., p. 250; and Neander, Vol. II., § 4.

† Person of Christ, Vol. I., Div. I., p. 220.

Or, as Neander states it, "The very name *Gnosis* denotes the religion of knowledge as opposed to the faith (*Pistis*) of the multitude;—the distinction between the privileged natures, the men of intellect, whose vocation it was to know, and the rude mass who could not rise above blind and implicit faith."* Gnosticism would create an intellectual hierarchy, an aristocracy of knowledge within the sphere of religion. It would eliminate from Christianity the historical groundwork of the person and life of Christ, and would make the Christ simply an ideal projection of its own higher intuitions. Mr. Theodore Parker's "absolute religion" is Gnosticism revived. And the Hindu Vedas also teach that "sages endowed with meditation and intuition, saw the power of the Divine Self, concealed by his own qualities."† Stripped of all mysticism, it is simply man's pride of intellect asserting his independence of divine revelation, because he himself is even as God.

With this system in outline before us,‡ how clear and striking is Paul's exhibition of man's *Plerosis* in Christ. The Gnostics were accustomed to speak of the divine essence as the *Pleroma* from which other beings were emanations;§ and they taught that by self-development in knowledge man would rise into this *Pleroma* itself. Beware lest any man make you captive to this shallow and deceptive philosophy, based upon human traditions, and low, carnal notions of perfection, and

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* Neander, Church History, § 4.

† Max Müller's History of Ancient Sanskrit Literature, p. 322.

‡ It is impossible, within the compass of a few pages, to give even a comprehensive abstract of the various sects of Gnostics in the first two centuries. But this brief outline, somewhat expanded from the discourse as preached, may serve to identify the false philosophy that endangered the Church at Colosse.

§ "The word *Pleroma* is the term consecrated by metaphysics to denote the totality of the attributes of divinity considered as a series of forces or powers." According to Gnosticism, the world was connected with the Deity through a series of intermediary beings—evolutions from the divine essence by a process of degradation; and man, by an ascetic purification of the soul from matter, could reascend this scale of intermediaries to the *Pleroma* itself. When, therefore, Paul declared that there was in Christ the simultaneous presence of all the attributes of divinity—the *Pleroma*—he distinctly arrayed Christianity against the fundamental conception of Gnosticism. See *Reuss, Histoire de la Théologie Chrétienne*, Tom. I., p. 372; II. p. 74.

not in any sense derived from Christ. In Him dwelleth all the *Pleroma* of the Godhead bodily, and ye are made full in Him.

By this contrast, however, the apostle does not condemn speculative inquiry concerning God, nor the using in matters of religion knowledge attained by reason. In opposing the pretentious philosophy of the Gnostics, he takes exception not to the object at which it aims—the development of the God-like in humanity—but to the medium through which it professes to accomplish this, as a spontaneous outgrowth of human intelligence; whereas Christ and Christianity fully, intelligently and cordially embraced, are alone competent to give completeness to man. It is completeness, therefore, in the broadest view, the completeness of the individual under every aspect of his being; the completeness of mankind in all true development. Man viewed historically as an existent but undeveloped race; man viewed intellectually, in his unsatisfied longings for knowledge; man viewed emotionally, with his unsatisfied affections and desires; man viewed morally, with his defective and unfinished character, can find completeness only in Christ and by means of Christianity. Ye are complete in Him, seeing He is the head of all Principality and Power—a suggestion, says Bishop Ellicott, "which tacitly evinces the folly of seeking a *plerosis* from any subordinate source."

I. Human history, or rather the philosophy of history in the existence and development of mankind as a race, finds its completeness only in Christ. There is an empirical estimate of nations and races, and there is also a mystical conception of Humanity, both which have elements of truth, but neither of which suffices for the philosophy of human history. To some each race, each nation, each age, is but an individual fact—having lessons for us, it may be, as we study it objectively upon the chart of the Past, but not mingling itself by subtle and hereditary currents of thought and feeling with the subjective life of the Present. This "atomic view of history," as it has been styled, which makes of it "a mere catalogue of events, a mere list of occurrences," contributes nothing toward the great problem of man's existence and development; for it

knows nothing of the human race in any continuity of interests and aims, but only successive atoms of human existence,—knows nothing of man, but only the names of men. But this mode of regarding history makes of the Past a melancholy waste, covered with the ruins of nations and empires that have fallen without having fulfilled either their own end or any common end for mankind. Like trees decayed to the root, their unsightly stumps are left rotting in the ground because there is no soil worth cultivating, or their very roots have been dug up and burned to clear the ground for another growth. By this theory Assyria, Egypt, Greece, Rome, and all the minor nations of the past have simply lived and died in their turn—the circumstances of their birth and their decay being the mere accident of passing events or of physical conditions. From this mode of contemplating the past, a late writer argues that nations, like individuals, go through fixed physiological stages of life, growth and decay; that the life of nations is in its very nature isolated and transitory; that "they crumble spontaneously away by the process of their own growth."* If this be so, how sad is the picture of human history; how dark the problem of human life; how mysterious and perplexing are God's ways with man!

If all of Assyria survives in a few colossal sculptures and cuneiform inscriptions dug from the mounds of her decay; if all of Egypt survives in the massive remains of her pyramids and temples, and the hieroglyphic devices of her tombs; if all of Greece and Rome survives in fragments of their literature in college libraries, and fragments of their art in studios and museums; and if later nations are simply doomed to describe the "parabolic curve"† of seeming progress to a sure decay, then we may well inquire, To what purpose has man hitherto been made? But such a judgment of human history is sheer empi-

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* Draper, History of the Intellectual Development of Europe, Chap. I.

† Mr. J. Stuart Mill divides the leading schools of sociology into the orbital and the trajectory;—the former, after Vico, "conceiving the phenomena of society as revolving in an orbit; as going through periodically the same series of changes:" the latter "adopting the idea of a trajectory or progress, a course not returning into itself." Mill's System of Logic, Book VI., Chap. 10, § 3.

ricism ; it substitutes a superficial observation of isolated facts for the study of organic principles.

On the other hand, there is a mystical conception of Humanity, which absorbs both individual and national life in the supposed "unity of life in the Human Race;" and which makes all the changes and successions of individuals and of nations, their disappointments and failures, their very miseries and sins, but the necessary incidents in unfolding Human Nature in its continuity. This common and historical Humanity, it tells us, is a something distinct from the individual, though existing in him, distinct from the race and the nation, though manifested in that,—a mystic body with a substance and a life of its own. But this view of man fails to awaken anything real in our consciousness, and to present anything tangible to our thought;—while at the same time it tends to fatalism and the worst form of optimism—making what a healthy conscience marks as wrongs and sins, only incidental evils or excrescences in the development of Humanity as a whole—geological epochs of fire and flood, of earthquake and cataclysm through which the spiritual Cosmos must pass as the material Cosmos has passed before it;—"experiments in living," says Theodore Parker, "all useful for the progressive development of the race, and each, perhaps, in its time and place as indispensable as the various geological changes."*

Neither of these poles of historical theory, the empirical nor the mystical, can solve the problem of man's existence or point to the completeness of man's development. The first sifts out a few grains of gold from the gulch into which empires and ages have crumbled, and fancies these the treasures of the past :—the second attempts, by some mystic alchemy, to evolve from all this rubbish and decay alike, the golden age of truth and beauty and perpetual life. There needs that one should come with the true diviner's rod and point us to the golden lode of truth and progress with which all history is veined, and which runs down into that divine plan of creation and redemp-

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* Parker's Experience as a Minister, pp. 82–84.

tion that underlies the whole course of the world and of mankind.

No true science of history can be reached till we succeed in "connecting all our generalizations from history with the laws of human nature;"* and the *consensus* of the leading facts in the intellectual and moral state of society with the fundamental and universal laws of human nature must give the key to history itself.

Viewing the world before Christ in its leading moral aspects, we note as common to mankind a consciousness of higher spiritual relations. A traditionary descent from the gods, an assumed fellowship with the gods, or an avowed aspiration toward the gods, one or all of these traits common to the mythology and the literature of antiquity, reveals a common consciousness, however dim or deluded, of some spiritual affinity higher than nature; and hence in what one styles "world-history," the history of humanity, we see "an original capacity for a glory and significance far surpassing that of mere nature-history." In the human consciousness the mere individuality which we see also in the brute creation, rises into personality, and personality is spiritual power,—the normal "ascendency of the spiritual over the sensuous and the natural."† Toward the realization of that ascendency Humanity has aspired in all ages and under all conditions.

Religion world-wide, worship universal among men, laws based upon religious ideas and enforced by religious sanctions, poetry, epic and dramatic, pervaded with the presence and agency of supernatural beings, philosophy speculating upon the soul, God, the universe, the future and the invisible, prophecy intimating a golden age to come, or tradition cherishing the memory of an intimacy of the gods with men—these universal products of human thought and feeling reveal some subtle spiritual bond by which the race is held together.

"Humanity, taken as a whole, has ever held religion to be not a mere communication of ideas concerning the Divinity,

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* Mill's Logic, Book VI., Chap. 10, § 3.

† Ackerman, Christian Element in Plato, Chap. V.

but a solemn effort to reunite the broken bond between heaven and earth, to establish an effectual union between man and God. The religions of the ancient world all had presentiments of this union, and strove to realize it. In the East it manifested itself under the form of frequent incarnations; in the West, in the apotheoses. In the East, it is the Divinity that stoops to man; in the West, humanity rises to the Divinity; but neither in India nor in Greece was the real union between man and God effected. Nevertheless, and in spite of radical imperfections, the aim and endeavor of those old religions of the East and West, even under their grossest myths, was the union of the Divinity with humanity."*

But together with this latent consciousness of its higher nature, and these blind endeavors to realize its union with the Divine, Humanity discloses failures and longings that both in the individual and in the race, argue some unaccomplished purpose, some unfulfilled destiny, and yet withal some undying hope.

In all languages, poetry and mythology have their paradise, either lost by a fall, or yet to be attained; and while, for a long period, we trace from nation to nation, and from age to age, a progress in the religious idea, with respect to modes and objects of worship, as from Phenicia to Egypt, and again from Egypt to Greece; and while there is progress in philosophic thought, till this culminates in Plato and Aristotle, who thenceforth divide the empire of the world of science, yet there is also a visible decline of religion as a power, a growing laxity of public morals, and a confession of the impotence of philosophy to revive the one or to restrain the other.

The Roman conquest, maintained, as Tacitus admits,† more by voluptuous and depraving arts,—"the blandishments of vice,"—than by force of arms, was the demoralization of the world. "Rome carried its moral corruption into all lands, and

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* Edmond de Pressensé, "Religions Before Christ;" the concluding chapter.

† "Voluptatibus quibus Romani plus adversus subjectos quam armis valent.' Hist. iv. 64. "*Delenimenta* vitiorum—idque apud imperitos humanitas vocabatur cum pars servitutis esset." Agric. xxi.

they again poured back theirs into Rome as into a vast reservoir,"* so that even her wanton poets testify that every vice had reached its climax, that the times were fertile only in wickedness, that each generation had grown more flagitious than the former, until at length posterity could add nothing to the universal immorality, but only repeat the vices of their ancestors.† The commingling of foreign divinities and worships had unhinged the State religion; and superstition and infidelity divided the place once held by "the immortal gods."

There stands the Old World;—not an incoherent mass of ideas, institutions, religions, empires, crumbling piecemeal, nor a mystic being struggling to free itself from the shell and slime of its nascent state, but a succession of generations, of races and of nations, linked by like affinities, moved by like impulses, conscious of like needs, yearning with like desires and hopes. If we interrogate the leaders of thought, the representatives of nations and of epochs, everywhere is the consciousness of some higher possibility than man has attained; everywhere the sense of imperfection; everywhere the lament of failure and decline; everywhere the longing after some new life-power in society; and, with this, often the confession of inadequacy in all mere human effort,—like that of Plato, that "human nature is not capable of finding God in his purity, unless the being seeking is assisted by the being sought;" like that of Seneca, that "no one is in a position to help himself, but needs another's hand to raise him up."‡

Plato has gone up to a mountain higher than the rest, only to see a wider horizon of earth and cloud, and to wait pensively for that ideal man who shall make known what is above and beyond. Virgil, feeling the air palpitate with preparations for His advent, sings of that divine child, dear offspring of the gods, partaker of their life, who shall bring in the golden age, and free the earth from sin and wrong; before whom "the orbed

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* Döllinger, Gentile and Jew, B. ix. Par. ii. Sec. 6.

† "Fecunda culpæ secula." See Horace's sixth ode, B. III. *ad Romanos,* and Juvenal's first satire.

‡ Epistle 52.

universe bows expectant, all lands, the regions of the sea, the heavens sublime." *

That there was in the state of the Roman world a general preparation for the introduction of Christianity,—that the commingling of nations and the commerce of ideas under one universal empire, the wide diffusion of the Greek and Roman tongues forming "an intellectual chain between all people," the decay of the old religions, the growth of skeptical philosophy, the coincidence of leading minds in the expectation and desire of a new order of things,—that all this made the introduction of Christianity timely and easy, the most superficial reader of history, and the most skeptical critic of the Gospels must alike admit. But that synchronizing of social phenomena, by a kind of epidemic sympathy among the nations, which made the entrance of Christianity so opportune, was itself the result of great moral causes, of aims and struggles, hopes and disappointments, by which mankind, all unconsciously, had labored together for the advent of Redemption. "The groundtone in many of the more serious minds of this period, was a consciousness of the power of evil, a feeling of dissatisfaction with the existing state of society, aspiration after something beyond the limits of this earth, the felt necessity of some new and higher order of things." †

In this moral sympathy and correspondence of mankind in all ages, nations, and conditions, human history finds a unity more vital than that of language and of blood, and a continuity that survives the accidents of race and empire. Man's existence has a meaning beyond all the questions of local society and political organization; man's development has a method and a reach far beyond the material and intellectual processes

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* "Adspice convexo nutantem pondere mundum,
Terrasque tractusque maris cœlumque profundum."

Buc. Ecl, iv. 50. The *mundus* thus bowing with its vaulted mass, is probably the *cosmos*, the ordered frame of nature, including earth, sky, and sea. The universal and joyful expectation of the return to earth of the primal age of Justice, Virtue, and Peace, is thus vividly set forth. "The tender and clairvoyant Virgil," says Renan, "seems, as by a secret echo, to answer to the second Isaiah."

† Neander, Church History, Vol. II. Sec. 4.

of civilization. And as in every race and every epoch we seek for some personal representative, some type-character as its exponent, so for universal man we seek some personal representative who shall round into fullness the possibilities of his being the intimations of his history; and Him we find in Christ.

In Christ, Humanity becomes BROTHERHOOD, without respect of race or nation, of place or time. In Christ, those narrower sympathies and affections that constitute the love of home, of people, of country, and that too often segregate and even antagonize communities and nations, expand into the love of man; and this Love becomes the universal law of commerce, of polity, of society, while Law, in its essential elements of justice, of order, of authority, is transmuted into love.

In Christ, Liberty, for which mankind had yearned in thought, in religion and in government, becomes the higher, wider freedom of the kingdom of God: the soul made free by His truth becomes heir of all things; the children of the kingdom are made possessors of life and of death; this inner kingdom is above all outer kingdoms, and either through them all or over them all, it shall yet assert the glorious liberty of the sons of God.

In Christ, the failures of the old religions and philosophies are compensated; the yearnings of the old poets and prophets are met; the lack of the old civilization is supplied; the desire of all nations is fulfilled. Christ "sums up in himself the long exposition of Humanity."* The lines of conscience and of thought, the lines of culture and of hope along which nations and ages had slowly and uncertainly worked their way toward a good desired but unknown, are drawn together and twined about this one historic human life; while all later lines of man's progress in a true civilization run back to that same life for impulse and direction. Christianity is the real *nexus* of human history. The cross binds the longings of the old world with the realizations of the new. Humanity, perplexed by the currents of its own existence, and the drift of its own history, finds both at last filled out in Him.

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* "Longam hominum expositionem in se recapitulatur;" Irenaeus.

II. If from History we pass to Science, from man upon the stage of action to man within the sphere of knowledge, we find that here also, as thinker and knower, man gains completeness only in Christ. That science which confines itself to the observation of physical facts and phenomena may seem to present no point of contact with the spiritual system of Christianity. It has even been sought to array the one against the other. But the measure of a true science is "longer than the earth, and broader than the sea." It is not given to physicists alone to conjugate the verb "to know." There are facts of consciousness, there are affirmations of conscience upon moral truth, there are laws of thought and of being that are as sure as the everlasting hills, and that will stand when the very elements of nature shall have dissolved with fervent heat. Back of all objects of thought is still the thinker, back of all knowledge is the knower; and that is the science of sciences whose very object-matter is a condition of the existence of all other sciences. Where, then, shall we seek for the completeness of man as a thinker and knower, or for the center of the circle of science in which he moves?

A school of physicists regarding exclusively certain homologies between man and the lower creation, would make man but a development of the ape into a higher species, by physiological laws. He is only a later link in a long chain of creatures whose successive origins were due to happy hits of nature in improving upon her general plan; he is but a more advanced term in a progressive series of life-experiments. Whatever plausibility may be given to this hypothesis of man's origin and nature, either from comparative anatomy or from alleged organic remains, man instinctively repels it, as ignoring what is most essential and distinctive in his being, and chaining down his intelligent and spiritual nature with the bonds of materialism. Every aspiration of his soul is crushed if after all he can be only a higher development of the brute; every impulse of the divine and the immortal is quenched, if he be only a serial product of inexorable physical law. Science itself refuses to own this unnatural hypothesis. She finds in man's cephalic structure, in the geological period of his in-

troduction, in his dominion over the earth and creatures, in his power of invention, his power of language, his power of thought, his "sanctity of reason," his capacity for virtue, proofs of a distinction in nature and in species, setting him above this terrestrial creation as its lord. And if it be replied that "we see not yet all things put under him," Christianity points to the fulfillment of all that nature and science intimate of man's headship,—in Jesus, once partaker of our humanity, now crowned with glory and honor.

The vaunted science of development is really the most sordid retrogression. It would remand us back from our Christian society, in which man but asserts his spiritual origin and life, to the dumb, brutal herd of Epicurus, creeping forth from the steaming earth, and fighting with nails and fists, and with wild, inarticulate cries, for the acorns and the caves of the primeval forest.* Against this pagan degradation of humanity, Christianity utters its protest in the name of its Head—that "principal man," who realizes and interprets the divine ideal in Humanity itself. For in Him, the typical man, we see filled out the true idea of man's place over creation; and we, whom a false science would drag down within the grasp of material laws as creatures of earth and sense, and who by sin have fallen under the dominion of the flesh, may be raised through him to our divine original, and made complete in Him who is the head of all principality and power. When we behold the Son of God entering into our humanity to redeem it; when we behold him again exalting that glorified humanity to his throne, we feel that not by science but by Christianity does man attain the consciousness of his origin and destiny, and realize the true dignity and worth of his nature; yea, that science itself, whether as concerning man or nature, is complete only in Christ. For science, leading us back from phenomena to causes, from facts to laws, and from causes and laws to powers originating or directing these, demands at last the first great cause of the universe and its final cause, and finds both in Him who is "the first and the last, the beginning

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* See in Horace, Satires, B. I. Sat. 3, 99, seq.

of the creation of God:" for "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and he is before all things, and by him all things consist; and he is the head of the body, the Church;"—and we alike in the knowledge of ourselves and in the knowledge of that which was, or is, or is to come, are complete in Him.

It is in the face of a false and boastful science that the apostle asserts the supremacy of Jesus. We have seen the Gnostics of that age, like the Rationalists of this, attempt to produce an absolute religion by combining the essential principles of all faiths into one system, by which the universe should be interpreted, and God and the soul brought into one. This syncretic philosophy offered perfection, blessedness, even divinity itself, by means of knowledge. It deified man through science; by this Gnosis he became "as the gods, knowing good and evil." But man's intellectual nature can find its complement only in Christ, and knowledge can find its fullness of acquisition and fullness of assurance only in Him "who filleth all in all." For, what does he know of the universe who counts, weighs, measures the few visible stars of our hemisphere, but leaves the infinite space still unexplored: who gathers a few pebbles on the shore, and leaves the deep unfathomed and untried? What does he *know* who does not know the head of all power, the source of all being, the upholder of all worlds? "For this is life eternal—to know the only true God, and Jesus Christ whom he hath sent."

III. Turning our view for a moment to man as a being of affections and emotions, we find that both for the regulation of these in their character and direction, and for satisfying these in their object and their measure, Christ is his completeness. Itself susceptible of grief and capable of all the deep and tender sympathies of sorrow, the soul finds its solace in this "man of sorrows," its rest in his diviner sympathy. Itself formed for love, and often wrung with disappointments and losses because of love, the soul finds in this perfect man one whose friendship purifies and elevates its affections, whose love

fixes and satisfies its own. Itself capable of heroism, and stirred by deeds of sacrifice, it finds its grandest ideal—nay, more than tragedy, heroism, patriotism, all that Humanity hath done or conceived of self-sacrificing virtue, realized in Him, whose cross sustains a more than human agony by a more than human love. All worthiest affections, all noblest impulses, all truest, best emotions of the soul compressed into one utterance, find that complete in Him.

IV. It remains but to mention—what is obvious upon the merest mention—that man's moral culture, both in its philosophy and in its methods, finds completeness only in Christ. The old philosophy failed to reach the radical defectiveness of human character, or to provide for this a remedy that should be internal, transforming, universal, permanent. The old morality failed to provide a living example of its ideal virtues, or to enforce these with divine sanctions. The confession of Plato, sad in its very magnanimity, tells the story. "The Creator and Father of the universe, it is hard to discover; and when found it is impossible to make him known to all."* Similar to this is the confession of the Aryan poet, who, in a sublime hymn upon the unity of God and his work in the universe, pauses and staggers at the question whence this creation was produced—whether by a fiat of will or by the evolution of one substance.

> "Whether his will created or was mute,
> The Most High seer that is in highest heaven,
> He knows it,—or perchance *e'en He knows not.*"†

Neither Greece nor India could, by searching, find out God. But Christianity brings God to us and us to God, in the way, not of revelation only, but of reconciliation also;—and this, not for an elite few, but for the whole world of mankind. In Christ it offers "the solution of the enigmas that had occupied all thinking minds, and with the answering of which speculation had busied itself in vain." This it does through love—"a simple, universally com-

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* Timæus, ch. xxviii.

† Max Müller's Hist. of Sans. Literature, p. 564.

prehensible word, adapted alike to all stages of human culture, for satisfying the religious want."* It thus brought God into direct contact with the personal soul:—"not confined to the perception of the ideal, like Platonism, or to the prophesying of it, like Judaism, this religion realized the ideal."†

The very redemption of Plato is fitly styled an aristocratic redemption, a "deliverance from errors and delusions, which can avail only to the intellectually and philosophically cultivated." But Christ redeems men from sin by the sacrifice of himself, once for all, and by the power of his life, his doctrine, and his spirit alway in the world. Just where all other systems fail—in radical application, in universal fitness, in practical example, in divine authority, in an inherent and perpetual life-power—just here is our redemption complete in Him. "We need more than a mere normally developed Adam, we need a deliverer of all, who must bear in himself that which he communicates"—even the fullness of Him who filleth all in all.

As if to point this contrast between Christianity and the old philosophies, there appeared a century after Christ, in the most conspicuous station of the world, a man whom history delights to honor as moralist and statesman, philanthropist and sage. Gibbon, Merivale, De Quincey, add their honest English tribute to the united voice of older Latin eulogists who pronounce him "the best prince, the best man, and best philosopher that ever lived." His philosophical and religious Meditations—among the noblest remains of pagan ethics—have just been translated anew, as though the grand old Roman who first "set limits to the empire of wrong, and first brought war itself within the jurisdiction of man's moral nature," would speak to our times of justice and the rights of man. As the equestrian statue of Marcus Aurelius challenges our admiration of art, so does the character of this imperial stoic challenge our homage to virtue. And yet it is Ernest Renan, in the very book in which he seeks to impeach the historical verity of the gospels, who

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* Neander, Church History, Vol. II., sec. iv.

† De Pressensé, Religions before Christ, p. 248.

tells us that this noblest and purest model of the stoical morality has left no lasting impression upon the world. Marcus Aurelius, he says, left after him some delightful books, an execrable son, and a world that vanished away. Jesus remains for humanity an inexhaustible principle of moral renovation. Jesus has founded religion in humanity, as Socrates has there founded philosophy, as Aristotle has founded science. There had been philosophy before Socrates and science before Aristotle. Since Socrates, and since Aristotle, philosophy and science have made immense progress; but all has been built upon the foundation that they laid. In like manner, before Jesus, religious thought had passed through many revolutions; since Jesus, it has made great conquests; yet it does not go beyond, and it can never go beyond the essential ideas that Jesus has created. He has fixed forever the idea of pure worship. He has created in religion pure sentiment. The foundation of the true religion is all his work. After Him, there is nothing left but to develop and to make fruitful. And this great foundation was entirely the personal work of Jesus. To cause himself to be adored to that degree, he must have been adorable. Love does not go forth without an object worthy to kindle it; and did we know nothing of Jesus but the passion with which he inspired his followers, we must still affirm that he was great and pure. We place, then, upon the highest summit of human greatness the person of Jesus—that sublime person who each day yet rules the destinies of the world, whom it is permitted even to call divine.*

Such is the homage that historical skepticism itself is constrained to render to the name of Jesus. We accept the homage to express our grateful love to Him who is our Head. In all that pertains to man's spiritual nature, morality, theology, worship, holiness, we are complete in Him, which is the head of all principality and power.

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* Vie de Jésus, pp. 445–457.

Un monde qui s'en va; by which, I suppose, M. Renan intends the decaying Roman civilization which the sublime virtue of Aurelius was impotent to preserve. In contrast with this fleeting and unavailing example of the imperial stoic Jesus is a permanent life-power in humanity itself: *un principe inépuisable de renaissances morales.* (p. 451.)

Since Humanity, whether in the individual or in the species, in history, knowledge, emotion, religion, can find completeness only in Christ, it is obvious,

1. That a system of education which does not incorporate with itself the vital facts and principles of Christianity, must be radically defective for mental as well as for moral training. It lacks not a single department in history, in ethics, or in philosophy—not an accomplishment or an optional, but precisely that which is essential to completeness; so that with everything else included in its course, its deficiency is still radical, impairing vitally the whole. I know it is attempted to appropriate to the negation of Christianity the title of "free thought" and the praise of liberality; yet any system of thought that is void of Christ, is, in reality, a system of bondage; as with Buckle, bondage to statistical formulæ; as with Draper, bondage to physiological laws; as with Comte, bondage to the positive in material facts, and in social laws ascertained by experience; or in the sphere of metaphysics, it is a bondage to terms and hypotheses and the formulæ of logic, which drag one wearily over wastes of speculation in search of the Ego and the Absolute. Thought bound by the laws of physics or hemmed within the circle of the individual mind cannot be free or truly liberal. It must rise to the head if it would take in all. It must go above nature, if it would spread its wings; it must go out of itself if it would expand its vision. So true is it in the philosophic as well as in the Christian sense, that if we continue in Christ's words, we shall know the truth, and the truth shall make us free. To educate a man, in any worthy sense, to fill him up to the stature of a man, without Christianity, is simply impossible.

2. The personal completeness of the student in Christ will be the aim of a wise and faithful teacher. It was a saying of Dr. Arnold that "the business of a schoolmaster, no less than that of a parish minister, is the cure of souls." Arnold was a Christian, not only with his rigid habits as a scholar and his strong intellectual activity, but through these as the mode and the sphere of his Christian duty. Hence, in the words of one of

your own Professors,* "Rugby was a Christian school, because the master-spirit in it was an earnest Christian man." All intellectual activity and attainment were turned by him into "spiritual aliment, for forming the Christian character."

One who teaches the multitudinous classes of a great University can hardly come into such close personal relations with his pupils as did the head-master of Rugby. Yet the right view of education, with a right-minded man, will make it the constant, subtle "vehicle of Christian feeling and of Christian influence." The teacher who suffers the moral and the personal to be absorbed in his purely functional relations to the student, fails in the duty, and foregoes the satisfaction of making his pupil a complete man.

3. The pulpit should stand in the College as the central influence, the animating and controlling power. It may happen, through lack of sympathy from the College faculty, or through lack of force or of wisdom in the incumbent, that college preaching comes to be regarded upon all sides as a mere perfunctory matter, an auxiliary of discipline; a tribute to usage and propriety; or to hold its own place apart. But where this is so, the electric wires that should link together all the minds of the university, and all its sciences and studies, are down; and each interest and department runs riot in its own sphere, or all come into ignoble competition. The pulpit is the true unitive bond of the university, holding together all scholarly aims and pursuits by the grandeur of its own theme and object, lifting all study and all knowledge into the highest sphere of life, gathering whatever learning or science has explored, whatever history or philosophy can teach, to illustrate man's duties or God's works and laws; and then in turn infusing into the routine of study motives and aims that give vitality and worth to every scholarly rule and result, as training the soul for its own completeness in the service of God;—above all, bringing that soul into right relations of obedience and love to Him who is the Truth and the Life. Such a Pulpit will be felt throughout the University, drawing to itself

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* Prof. N. Porter, in the New Englander, Vol. V., p. 376.

all that is round about it, pouring the spirit and power of Christ into all plans and all minds.

In all this I am not sketching the ideal. I am recalling the actual of the combined pulpit and pastorate of Yale College in my own generation—that trinity of power and influence then united for the religious welfare of the students;—HIM, who at the first motion of religious interest hastened from his chair of metaphysical theology to the pulpit, which was his proper throne, and awed our souls with the grandeur of the moral government of God, and made them vibrate in unison with a voice now deep and solemn with the echoes of eternity, now melodious as the angel's song of peace and good will;—HIM, who though he seldom entered the pulpit or made formal religious discourse, yet won and guided many individual minds by personal counsel, and kindled and swayed the prayer meeting with a magnetic sympathy; and HIM, whose voice not yet silent in death, seems even now to pause with weightiest eloquence, in the height of some great argument, or to grow tremulous with the pathos of exhortation and entreaty.

In those days religion was in Yale College ofttimes a power and a life controlling all things. Such has been the pulpit and pastorate to which you, my brother, now succeed,—doubtless with misgiving and with trembling at the memory of TAYLOR, GOODRICH, FITCH, yet with the assurance of faith and hope that you also may be complete in HIM whose name is above every name, who hath bidden us preach His Gospel, and who is with us alway, even to the end of the world.

THE CHARGE TO THE PASTOR,

BY

REV. T. D. WOOLSEY, D. D., LL. D.,

PRESIDENT OF YALE COLLEGE.

The ancient custom in our Churches of giving a charge to a minister at his induction into office, had its use in this: that the Churches thus expressed their view of the nature and solemnity of the work; kept alive in ministers a sense of their obligations; and bore testimony before men that fidelity and not official station was the chief title to respect. As, in long succession, ministers were charged "in the sight of God who quickeneth all things, and before Jesus, who, before Pontius Pilate, witnessed a good confession," the day and the hour were sacred in their memories: the ordaining prayer had brought their relation to the head of the Church before their minds, and now the charge calls up their duties to the people over whom they are placed, and in a manner *pledges* them to faithfulness, as long as the office of pastor shall continue.

You have been, Sir, for a number of years, an ordained minister, and to be entrusted with the care of souls is to you no new thing. You have had leisure to reflect upon the responsibilities of the minister's work; you have known its trials and temptations; experience must have aided you in forming a clear conception of what a good minister of Christ is. I need, therefore, only in the briefest way, place before your mind the *dignity* of the minister as an ambassador for

Christ; his *responsibility* for the spiritual and eternal welfare of his flock; his *temptations*—such as that of making his work subordinate to something else, or that of preaching ingenious or theological, or rhetorical rather than evangelical sermons, or that of neglecting the pastoral office and confining himself to the pulpit; and, finally, his great reward for fidelity when the chief Shepherd shall appear, as well as his great condemnation for unfaithfulness.

But there are duties, dangers, trials, so peculiar in the work of a preacher and pastor in a College, that I may fitly call your serious attention to them. It is true, that even to this field of thought you are not wholly a stranger, for having been a member of the College, first as an undergraduate, and then as a theological student; having been an observer of what characterizes such a Christian Church, as well as a partaker in the feelings and the trials of the place, you are well prepared to know at what points a minister, entering into such a province, ought to be on his guard, and what those things are which he may hope and is bound to seek to accomplish. Yet, let me, as one who has been connected with such a Church more than forty years, lay before you, in the way of a charge, some leading thoughts concerning the work to which you have been called, and which you have undertaken.

Your hearers, unlike most congregations, are divided into two very distinct portions, one of which consists of persons mature in age and discipline, the instructors of others, well acquainted in some cases with theology as a science, and, in all cases, familiar with religious themes and the best modes of presenting them to the mind. It might seem as if such persons could never coalesce with the majority of the hearers in any Church; as if they would listen, in the spirit of criticism, concerning both matter and manner; as if the high standard, gradually formed in their minds, would make them fastidious and fault finding. If such were a fair representation of the temper with which they hear the Gospel, it were better that they should be absent, rather than form a dark depressing cloud hanging over the pulpit. But such a description of them would be grossly unjust. They want, indeed, to discov-

er in a sermon material for thought, and fuel for feeling, a severe method, and a style neither careless nor ambitious. But there is no class of hearers, anywhere, who will listen with more sympathy and more desire that truth may go home to the hearts of all. Do not, then, make your sermons principally for them. Confide in them that they will be pleased most with that which is most Christian, most useful, most adapted to all your hearers. They will be the most indulgent and considerate, the most easily suited part of your flock.

The other part of your congregation is by far the most important, *first*, because it is greatly the largest, for the succession of new listeners to the Gospel which you preach will, in ten or fifteen years, outnumber any permanent congregations; *next*, because they are all young and in the process of the formation both of opinions and of principles; and, *then*, because an influence upon *them* is an influence on those who will control the thinking and principles of the next age. You know student-life—how undue is the admiration of talent, especially of brilliancy; how quick and sensitive they are to that class and College feeling which runs electrically through the body; how rapidly opinions and habits are formed; how likes and dislikes, both of instructors and of one another, grow up and fade away. You know, also, how little sober thought many have given to the great subject of their spiritual interests; how readily their studies and reading suggest perplexities and doubts in relation to both natural and revealed religion; how easily the mind, at such a stage of its progress, expects to settle everything, and when it cannot, doubts of everything. You know, also, how confiding they are when they believe that an older friend takes an interest in them, and how swift the feelings of the greater part of them are to run in any channel where they are directed. Your great and principal work will be to do good to such a quick-moving, somewhat changeable, impulsive, generous class of persons, whose tastes, feelings, opinions, capacity of discovering truth, whose faith even is yet immature. They are committed to you, above all, that in their four years residence here, *you*, chiefly, may strive to cultivate the life of God which is within them if

they are Christians, and to bring them into the kingdom of God if they are not.

In your office of minister, and especially of preacher of the word, I charge you to make the religious welfare of these immortal souls your never ceasing aim. Think not that you can gain a lasting good simply by writing interesting sermons, or by the impression of your talents and acquisitions. Your method of doing good must be to feel for them with all the feeling you are master of, and to cultivate habits of deep personal religion ; thus will you come into close sympathy with divine truth, and concentrate your powers the more. Thus you will write the best sermons without distinctly intending to write them, and will carry them home to your hearers' hearts by your manifest longing for their spiritual welfare.

Let me urge you to adapt your sermons in form, manner, and substance, to the wants of those who hear you. There is naturally a desire on the part of a cultivated theologian, preaching to an audience of scholars, to reduce his subject-matter to a scholastic or scientific shape. There may be congregations and times suited to this : our fathers in New England were trained to severer thought on religion than the present age can bear, presented in a *formal* theological method that would now be uninteresting, and in a *style* that would now appear *bald* and *naked*. A minister is bound to suit his age so far as honesty and the best interests of religion permit, and in fact abridges the power of the gospel on any other plan. Having decided then in your own mind, what mode of presenting truth is the best suited to your own age, and what is best suited to your congregation, adhere to this way of preaching. Let the spiritual wants of those towards whom you sustain the most solemn obligations, rather than any scientific theological interest, or any aesthetic or rhetorical standard, direct your effort. In this way only can you hope for God's blessing.

I charge you again to bring out religious truth in proportion to its importance, putting the essentials in the front, and making it to appear that they are essentials in your view. Our age is tending towards shallowness and looseness of opinion : it seems to put a light value on some of the great points of the

gospel—degrading them in importance one might think, below social questions and moral. Let no one doubt, when *you* preach, that the death of Christ for sin, his divine nature, the necessity of the Spirit and his renewing grace, the diseased state of man's soul and his exposure to eternal death, as well as his power to attain to eternal life through Christ are of prime moment, and that you measure the vastness of religion and human destiny by such truths as these.

Let me urge upon you what I conceive to be the proper way of dealing with the evidences for religion in a pulpit such as yours. I hold, and I think you will agree with me, that in the divine revelation there are and must be difficulties for the speculative intellect, and that especially, as long as the conscience and the religious sentiments are unaroused, a mind will be prone to doubt or disbelief. These sources of doubt are different in different ages; in ours they are of a historical and critical character in part, and in part derive their strength from that philosophy which discovers only law and not a divine person in the world. Doubts on inspiration, on the historic reality of the Old Testament, prophecy, miracles, the canon and the like, are floating through society, appear in our current reading, and seize on minds quite ready to embrace them. Nor can it be questioned that many minds, generally honest and fair, are oppressed by the force of objections which they are not willing to yield to nor able to answer. Your hearers will be likely to be peculiarly exposed to such doubts, some of them while otherwise indifferent to religion, others of them after they have felt its power, and perhaps because it has made them love truth and candor. Now what is the best way of bringing the evidences of the gospel before such minds? It is not in general by a formal series of arguments in favor of Christianity, for a sermon is too brief to solve the difficulties on any one point, or to enter into the minute objections of modern criticism, so that hesitating minds may still go away without having the thorn that pierced them plucked out. It is rather by awakening a sense of spiritual wants, and putting the soul into such a frame that the gospel shall carry its own evidence with it. And if an argument is used for the truth of the gospel let it be in an

indirect or subordinate way, as a refutation of an objection, as an inference from the truth discoursed upon or from the honesty or consciousness of the sacred writers, or from the greater difficulties that beset any other doctrine. But let the gospel itself in its sublime proportions, its wonderful system,—part lying in consciousness and part in revelation,—its power over the conscience and the soul,—let that take such a place through your preaching, before the minds of your hearers, that they shall admire and revere it, shall feel the rejection of it to be the rejection of something good and mighty, and shall receive it, when they do receive it, as God's power unto salvation, not as a cold, dead formula of faith.

But I turn from your office as a minister to your pastoral duties,—to that care of souls outside of the pulpit, the observance of which adds to the power of the preached gospel the whole weight of the minister's character, and the neglect of which makes a void, which fine sermons and all displays of talent cannot fill. In this sphere of labor your duties towards one part of your congregation—towards the families that attend on your ministry, are easily discharged,—and I may pass them over in silence. But as it regards the larger part of your audience, you may well doubt in what shape your pastoral care will be best applied, and perhaps may not be brought to a state of clearness except by trial of methods and experience. You are, no doubt, already persuaded, as most persons acquainted with academical life are, that to visit from room to room, as one would among the dwellings of an ordinary parish, is inexpedient, that it would not be attended with freedom of communication, would disturb study, and lower respect. But there are ways of influence which you will not fail to adopt. You will have some place convenient for access, where, at certain hours, you will see those who wish to consult you respecting their personal religion, or the welfare of the church. You will be in close communication with the members of the church—as a pastor and not as a professor, and will thus learn what the state of religious living is, who are erring, who are cold, who are longing for the prosperity of religion. You will invite confidence in yourself so as to become the repository of doubts and

fears and confessions, of sacred secrets, the *disclosure* of which to a religious friend, even of itself, will often cure the wounded soul. You will reprove, rebuke, exhort, with all long suffering and doctrine. You will receive with kindness the trembling inquirer, led by some Christian friend, to learn of you more perfectly the way of salvation. You will seek to have it appear that it is your wish to hold such intercourse, and will so treat those who come to your chambers, that none will be deterred from conversing with you by difference of age or distance of manners. You will sustain the more private meetings of the church as well by your counsel and watchful care, as by your instructions. You will be known as a friend and counselor of those who are in trouble; you will visit the student in his lonely sick room; you will stand by the deathbed, and do what you can to establish or confirm the dying youth in the faith and hopes of the gospel.

Happy will it be for yourself and for the college, my dear Sir, if you shall prove yourself able to move pleasantly and acceptably along through these more unnoticed labors of your office. You will then preach better and pray better, you will minister to living flesh and blood,—to souls whose wants you know, with whom you are in sympathy, and who are in sympathy with you. Your teachings will be timely, fervent, acceptable and blessed. May you be more and more qualified for this work, and find its fruits so great, that you will not be tempted to give it up. And may the Divine Spirit fill you more and more with wisdom and love, give you a deepening experience of the reality of the gospel, and help you to bring many souls into the Kingdom of God.

ADDRESS ON GIVING THE RIGHT HAND OF FELLOWSHIP,

BY

REV. TIMOTHY DWIGHT,

PROFESSOR OF SACRED LITERATURE.

My Friend and Brother:

We, who have assembled for your installation, have now spoken to you the truth of the Gospel as it adapts itself to this solemn occasion; we have charged you, in the name of the churches represented here, and in the name of their Master and yours, to be faithful and earnest in your high office; we have offered our common prayer that the Divine blessing may rest upon you as a chosen minister; we have with united voice—under the guidance of the Holy Ghost, as we trust—set you apart and consecrated you to the service of Christ in this honored University. The pleasing duty for which we were called together, has thus been fulfilled, and now we must leave you to the responsibilities and blessedness of your appointed work. Yet there is one single, simple, final word, without the utterance of which the council and this assembly would not separate to-night—and to me this word has been committed, that I may declare it to you in love. It is a word of Christian fellowship—a word assuring you of sympathy and prayers for your success—a word of welcome, as you enter on your new position with so many hopes, and perchance with so many fears—a word—from myself, at least—of warmest, heartiest friendship.

The fellowship of the ministry is what we pledge to you to-night—a joyful thing to all who preach the Gospel in the love of Jesus, but doubly precious to you, even as it is given you in double measure. You cannot but be sustained by the thought that your associates in the Master's work everywhere are opening their hearts to you; and they are opening them—so they bid me tell you at this hour. As the news of your appointment has passed on its way over the land, it has met many, doubtless, to whom you are a stranger, but it has met none—not one of the great company, who has not wished in his heart, that you might receive an abundant blessing from on high. You are a brother to us all—a brother beloved—for we are resting upon your labors far more than you can realize, and our confidence for the dear old cause lies greatly in the young men, whom you are to lead onward in the knowledge of Christ. From the remotest east, therefore, to the farthest west, believe me; from the humblest among us to the highest; from the one who has scarcely begun his course, to him who sees the crown but just before him, we *all* unite to give you the promise of our affection—we *all* receive you to our Christian fellowship.

But not the ministry alone. A thousand hearts are offering you their sympathy, and sending up their prayers to Heaven in your behalf. Look where you will, my friend, and there are those whose hopes and interests centre here. The sons of their anxious care and thought are meeting you and hearing you from day to day, from week to week. How, then, shall it be, that they will not remember you, as they remember those whom they have committed to your faithful guardianship? Yes, they will remember you—their petitions will rise continually for you. And I thank God, that he has surrounded you thus with the kindly sympathies of every follower of Christ, whose thoughts turn hitherward—that he has bound up your success with the prayers of those whose affection for their children almost surpasses an earthly love. You cannot fail. I seem to hear a voice, as if from within the vail, which tells me that, surrounded and supported thus, you cannot fail.

My word is a word of welcome, also. In the name of the families who worship in this College church—in the name of

the Christian community of this city—in the name of those who are to be your associates in the duties of instruction—in the name of the preachers who have preceded you in your present position, and of us who have told the story of the Cross during these years of interval—in the name (may I not say it, also?) of these five hundred young men, who have the noblest capacities for friendship and the highest interests in the future, I bid you welcome to this place. It is a place which will task all your energies and call forth all your powers. But enter it, and go forward in it joyfully, trustfully. If you need our aid, we have promised that to you largely already. If you desire support and consolation, there are some, at least, among our number, who have learned so much of Christ, that you will find the fullness of blessing in their society. Or if you look for a reward, we offer you our hearts, that you may help us cultivate within them the graces of the Spirit, and then may rejoice in the fruits of your labors.

This right hand, which I offer you to-night, is the sign and pledge of all this, my friend, and, with the offer of it, I give you the assurance of my warmest interest in your success. It is one of the most beautiful parts of this most beautiful ceremony of the Churches, that it is so often intrusted to some valued friend, to speak these words of welcome and of promise. And how fitly are they committed to me to speak to you at this hour! We joined hands, for the first time, when we met in the old Grammar School, twenty years ago, and, in the fullness of our boyish enthusiasm, pledged each other our friendship for the time to come. Together we entered these College walls. For four years we sat side by side, as we learned the lessons of this place. The most delightful unions of the College life were known to us both, and we mingled with the Christian company among our classmates. The early friendship was growing thus and strengthening, as we were passing from childhood on to manhood. It was one of the brightest treasures that we possessed when we parted—even brighter then than it had ever been before. We joined hands again, then, for the years that should follow were to separate us. But they separated us only in our outward presence, for amid all labors

and duties, all trials and joys, the old love was still there. Yes, you followed me into the sorrows, that came so soon after we parted and changed this world so completely to my thought; and I blessed God for your kindly affection. Yes, I followed you into the deep sorrows that desolated your childhood's home, and found that, as the older friends grew less in number around us, we became more truly friends to each other. How lovingly, my brother, God has led us onward through these years of our separation! We join hands once more to-night, as we are brought together again in this home of our most joyful days, and feel that we are united for the future. I rejoice, with thankfulness, that you have returned to me again, for now I hope that I may learn the richness of the Christian experience and wisdom from your society, even as I first learned, long since, the glory of an earthly friendship through my communion with your soul. May the period of our service together here be a delightful one, and, whether the end come sooner or later, may it bring to us both alike the sweetest memories of the past, the most triumphant hopes for the future. The Lord bless you and keep you.

APPENDIX.

Rev. Wm. B. Clarke, a graduate of Yale College in the class of 1849, having been elected Professor of Divinity by the Corporation of the College, at the Commencement of 1863, was afterwards chosen by the College Church to be their Pastor. A council of the neighboring congregational churches was accordingly invited to assemble and install him in this office.

The following are the minutes of the Council.

MINUTES.

An Ecclesiastical Council, called by the church in Yale College, for the purpose of installing Rev. Wm. B. Clarke, as Pastor of said church, if thought expedient, assembled in the President's Lecture Room, on the 10th day of October, 1863, at 3 o'clock in the afternoon.

Present the following Churches, viz.:

The Broadway Tabernacle Church in New York, Rev. Joseph P. Thompson. D. D., Pastor; Deacon Wm. H. Smith, Delegate.

The Clinton Avenue Congregational Church in Brooklyn, New York, Rev. Wm. I. Budington, D. D., Pastor; Brother A. S. Barnes, Delegate.

The Church of the Pilgrims in Brooklyn, New York, Brother Simeon B. Chittenden, Delegate.

The First Church of Christ in New Haven, Rev. Chauncey Goodrich, Delegate.

The Church in the United Society in New Haven, Rev. S. W. S. Dutton, D. D., Pastor; Brother Lucius W. Fitch, Delegate.

The Third Congregational Church in New Haven, Brother John A. Davenport, Delegate.

The Chapel Street Church in New Haven, Rev. Wm. T. Eustis, Pastor.

The College Street Church in New Haven, Brother V. M. Dow, Delegate.

The Howe Street Church in New Haven, Rev. John S. C. Abbott, Pastor.

The Church in the Davenport Congregational Society in New Haven, Rev. Edward E. Atwater, Pastor; Deacon Edward Gillette, Delegate.

The Second Congregational Church in Fair Haven, Rev. Gurdon W. Noyes, Pastor.

The Congregational Church in Westville, Rev. J. L. Willard, Pastor.
The Congregational Church in Norwich Town, Rev. H. P. Arms, Pastor; Brother Daniel W. Coit, Delegate.

Also the following Ministers, viz.:

Rev. Jeremiah Day, D. D.
Rev. T. D. Woolsey, D. D.
Rev. E. T. Fitch, D. D.
Rev. William Patton, D. D.
Rev. James M. Hoppin,
Rev. T. T. Munger.

Dr. Budington was chosen Moderator, and Mr. Atwater, Scribe.

By invitation of the Moderator, Dr. Woolsey led in prayer for the Divine blessing.

Voted that Rev. Timothy Dwight, Rev. C. S. Lyman, and Rev. John R. Keep, be invited to sit with the Council as Honorary Members.

The letter missive being read, it appeared that the church in Yale College had invited Rev. William B. Clarke to become its Pastor, and that he had accepted the call, the corporation of the College having previously elected him to the Livingston Professorship of Divinity.

The Council being satisfied that the candidate is in regular standing in the ministry, voted to examine him with a view to his installation.

Mr. Clarke then read a written statement of his belief, and in answer to questions proposed by the Moderator and others, gave further account of his views of Christian doctrine, and also a statement of his religious experience, and his feelings in regard to the work of the ministry.

The Council then being by themselves, voted that the examination is approved, and that we proceed to the installation to-morrow evening, at 7 o'clock, in the North Church.

The Installation Services were then assigned as follows, viz.:

Introductory Services,	to	Rev. Mr. Arms.
Sermon,	"	Rev. Dr. Thompson.
Installing Prayer,	"	Rev. Dr. Dutton.
Charge,	"	Rev. Dr. Woolsey.
Right Hand of Fellowship,	"	Rev. Mr. Dwight.

Voted that when this Council adjourns, it adjourns to meet at 6 o'clock to-morrow evening, to attend the public service of Installation, and that at the close of that service, the Council stand adjourned *sine die.*

Voted to adjourn.

On Sunday evening, October 12th, the Council assembled in the North Church, and Mr. Clarke was installed Pastor of the church in Yale College, with the religious services appointed by the Council.

Wm. Ives Budington, *Moderator.*

Edward E. Atwater, *Scribe.*

The Church of Christ in Yale College was founded June 30, 1757. Two years previous, a professor of Divinity had been appointed by the Corporation. This professorship was the first established in the College.

The pastors of the church, incumbents of the chair of Divinity, have been the following:

Rev. Naphtali Daggett, D. D.,	1755–1780.
Rev. Samuel Wales, D. D.,	1782–1794.
Rev. Timothy Dwight, D. D.,	1805–1817,
Rev. Eleazar T. Fitch, D. D.,	1817–1852.
Rev. George P. Fisher,	1854–1861.
Rev. William B. Clarke,	1863–

During the interval between the transfer of Professor Fisher to the chair of Ecclesiastical History, and the installation of Professor Clarke, the college pulpit was supplied by President Woolsey, and Professors Hoppin, Fisher, and Dwight:—Professor Hoppin, by vote of the church, acting as pastor the first year, and President Woolsey the second. A History of the church was published in 1857, by Professor G. P. Fisher.